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Is anything there for me?

Waskaganish trapper Bob Moar Sr.spoke with Ernest Webb about the logging on Muskuchii Mountain and elsewhere on his trapline. Here is what he said. (Translated from Cree.)

BY BOB MOAR SR.

They seem to destroy wherever Crees have hunting grounds. When I go to the territory by plane, it's expensive. I'm never sure if there is anything there for me—the pelts.

When we went in the fall with my traps, I didn't recognize where I used to trap. It's all clear. That's where I got my hunting. We used to get everything there. Nothing is stirring there anymore. The trees are all gone, nothing is there. The ptarmigan, everything is gone.

With all the land being destroyed we don't see one cent or even a 2x4 with all the trees being taken, all the money. More and more strangers *(as opposed to visitors—ed.)* will come in when they open up the moose hunt.

I will lose more of my belongings I've lost three canoes so far. I found one though. When I went to pick it up, it wasn't there. I lost $600 with the plane. I only found it one week later 20 miles from where I left it.

The north side of the mountain is where I was. It's all logged over there. Before, the north side used to be all moose trails. Now that it's logged nothing makes any signs or trails. They think they're doing the moose a favour. But they are driving them away.

When they're told not to log at a certain place, that there is moose there, he doesn't listen. Everything is driven away. All the animals can't stay where it's been cut.

The moose can't stay where there are no trees, where there is no food for them. There was a lot of caribou also. Now there is nothing, It's like a swamp now. I don't know why they do this to the Eeyou, the hunters where they get their living from.

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Cover photo: At the Kahnawake Pow Wow. Photo by Will Nicholls

JULY 29, 1994

PHOTO BY NEIL DIAMOND

INGENIOUS, IMPERSONAL MACHINES

The day after we returned from the river we headed inland again, but this time in a helicopter, the commercial charge for which, if we had had to pay it, would have been something like $700 for the 70-mile flight. A young pilot efficiently hauled us into the air, and with bored indifference carted us upriver. Only the day before, we had been on the river with the old man, watching how every channel, island, sand bar, even every submerged rock was known to him and loved by him. Now we were in a machine, a marvelously ingenious machine that could hover, move sideways, climb quickly, drop suddenly, do everything but dance, and to the men running such machines the superb wilderness below was featureless, boring and meaningless. Efficiently they had bulldozed all the trees down the bank. Efficiently they had transported into the wilderness a small township of tents and big huts and great machines. Where there had been trees and rocks and water through 8,000 years, disturbed only occasionally by animals and a hunting man, now there was a restaurant with fluorescent lights, a shower room with constant hot water, the ceaseless crackle and roar of the radio-telephone system, the whine of chain saws and machine shops, the constant coming and going of helicopters and airplanes. Where there had always been hunters, deeply contented with their work and their way of life, now there was a largely bored work force, men who were hostile to the landscape and felt the landscape was hostile to them, men who either had nothing better to do elsewhere in the world, or who had come up here just to make money, lots of it, quickly, so that they could do their living later, at some other time that usually never arrived. When work stopped, there was Ann-Margret simpering across the screen to remind the men that if they could ever get out of this god-forsaken hole with money, it would buy lots of beautiful arse when they got back to the big city. A great big pinned-up nude stood on the wall above the head of the cheerful fat cook in the restaurant where we were fed liver and potatoes. We sat next to Brian Deveney, a young helicopter pilot whose previous job had been flying around Cambodia shooting people in trucks. He worked every day from 10 minutes past seven in the morning until nine o'clock at night, flying back and forth over the wilderness. "This is some of the most barren country in the world today," he said. "It has all been scraped clean by glaciers years ago and virtually nothing has grown since." The other day, he said, he had flown inland to a Lake Vincelotte. "Now I know where nowhere is."

Though he probably didn't realize it, he was expressing the official government attitude to this environment: the publications of the James Bay Development Corporation describe the region as empty, undeveloped, "a land of tomorrow," and the river as "wasting away in foam and swirls." Between this impersonal attitude of the machine men and the deeply personal human attitudes of the hunters, no meeting ground existed.

This passage is reprinted with permission from author Boyce Richardson's 1991 book Strangers Devour the Land.

BY BOYCE RICHARDSON

the Nation

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Richard Brouillard responds to critics

Richard Brouillard is fighting back against his critics.

He has written a letter to the chair of the Board of Compensation, Rod Pachano, defending himself against allegations of conflict-of-interest.

Three CRA representatives to the Board of Compensation, Bill Namagoose, Matthew Swallow and Eddy Diamond, made the allegations in a letter to Rod Pachano dated March 29. Their letter said Brouillard is in a conflict-of-interest because he is both the controller of the Board of Compensation and a consultant to Servinor. Servinor has borrowed millions of dollars from the Board of Compensation's cash-management system. The letter went on to say Brouillard should be removed from his job as the board's controller.

The Nation has obtained a copy of Brouillard's response. In his response, Brouillard calls Namagoose, Swallow and Diamond's letter "insulting, reprehensible and unprofessional."

In an interview with *The Nation* about the affair, Brouillard said he has done nothing wrong. He said he was asked by Crees themselves to hold his various positions.

"First of all, for the last four years since I was asked to look into the affairs of the Board of Compensation on a part-time basis, I've been asked to look at a lot of the files of CreeCo. itself and its subsidiaries. The point most of the time being asked by the people on the different boards themselves," he said.

"And the basis is, I guess, very simple. If there's a problem in a subsidiary and I can help in solving with it, that would help the subsidiary, and if it helps the subsidiary, it helps the owner," said Brouillard.

"So the conflict-of-interest was never seen. This is a new invention by these people for reasons that I still haven't understood. I still don't understand where and how they can get such reasoning."

Brouillard's letter goes through 14 points to explain his role as one of the top advisors to the Cree entities.

He says the cash-management system has saved money for Cree companies and increased their productivity. He also writes that the system's operations have always been disclosed to the Board of Compensation's members. The method of reporting did change, but the information was always available. "There has been nothing hidden nor secret," he writes. "All rules in place as to the use of the Cash Management System were followed."

An example, says Brouillard, was the refusal to introduce money-losing Air Creebec into the cash-management system. "Any individual who is in *attendance* at the meetings is well aware of the detailed discussion which takes place," he adds.

Brouillard goes on to acknowledge the difficulties in dealing with the social, political and business factors in the Cree world. But he says Servinor was researched by outside consultants to determine its viability. The problem with Servinor is that Cree merchants were expected to start dealing with the new Cree food wholesaler, but they haven't come around. On numerous occasions, he says both he and Rod Pachano expressed concern to the Board of Compensation about Servinor's growing use of the cash-management system.

Brouillard finishes off his response by saying the letter from Namagoose, Swallow and Diamond was "biased," "misleading" and "presented in such a way as to cause prejudice." Brouillard concludes by writing: "The widespread diffision of this letter and its contents are compelling reasons for me to consider my position and options since this letter is harming my reputation by willfully ingnoring and twisting facts. I presume others, such as yourself [board chair Rod Pachano], who are referred to by implication in the letter, will be doing the same."

Our full interview with Richard Broulliard will appear in our next issue.

BY WILL NICHOLLS

Canada should say sorry to High Arctic exiles: report

Canada should apologize to the High Arctic exiles and provide them with compensation, says a new report from the Royal Commission on Aboriginal Peoples.

The commission called the move of 92 Inuit from Inukjuak to the High Arctic "illegal" and "paternalistic," and accused Canada of lying to the Inuit. The Inuit were never told the real reasons for the move, including Canada's desire to save money on income support programs for Inuit fur harvesters.

The Inuit were moved between 1953 and 1955 to two locations—Grise Ford on Ellesmere Island (about 2,000 km away from Inukjuak) and to Resolute Bay on Cornwallis Island (1,000 km away).

They endured hunger and cold, and were not warned about the long months of darkness. They were also not provided with warm clothing.

The Royal Commission says the move was illegal because it was financed with money that was intended for Inuit economic development. Also, the commission says Canada never gave the Inuit a choice in whether to move or stay.

John Amagoalik, one of the exiles, applauded the report. "It is honest and straightforward," he told the *Ottawa Citizen*. "It doesn't beat around the bush."

Another exile told Canadian Press: "We were told all sorts of lies about the north—that the hunting would be good and everything. But it wasn't. All that was there was gravel and mountains. No plants."

The Inuit Tapirisat of Canada also responded positively. It is seeking $10 million in compensation and aid to the exiles who want to resettle in Inukjuak. The group is giving Ottawa a year to settle the issue. If it doesn't, the Inuit Tapirisat will take the government to court.

In recent years, a House of Commons committee and the Canadian Human Rights Commission have also called on Canada to make amends.

—Nation staff

The Nation welcomes your letters, opinion pieces, poetry, photos, legends and sports stories. We strive to reflect the views of all our readers.

"Keep on writing"

Letter to the Editor:

Regarding both letters to the editor, vol. 1, no. 14, July 15, 1994.

First of all, I'd like to say that I enjoy reading Neil Diamond's articles and restaurant reviews. They are funny and well-written.

I don't think that his articles should have been taken so personally and so harshly. His articles and reviews are his opinion, which he is entitled to.

I sincerely hope he does reviews on other native-owned restaurants and does it honestly as with the others. This might make the owners realize that good food is important to keep the customers coming.

P.S. Neil, keep on writing and snapping that camera.

A devoted *Nation* reader

PHOTO BY WILLIAM NICHOLLS

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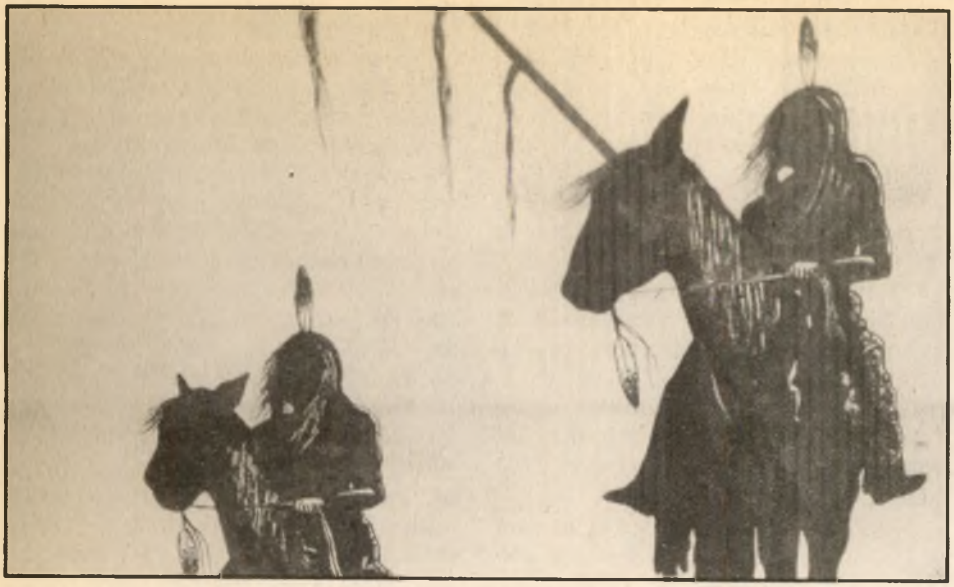

PHOTO BY WILLIAM NICHOLLS

FORESTRY HURTING MOOSE: WILDLIFE OFFICIAL

A top official in Quebec's wildlife department says he shares the Crees' concern about falling moose numbers in northern Quebec.

"I agree with the Crees on this topic," said Denis Vandal, chief of the Nouveau-Quebec department in Quebec's Ministry of Environment and Wildlife (which recently replaced the MLCP).

Vandal said forestry and overhunting are to blame for the falling moose numbers in the southern part of the James Bay Territory. "The forestry operations have to be changed. I'm ready to collaborate with them [Crees] in meetings with the Ministry of Forests."

In just five years, the moose population has fallen by half in zone 17, the "buffer zone" area of the James Bay Territory south of Matagami and Waswanipi. A biologist at the Cree Regional Authority says that if current levels of clearcutting and sports hunting continue, there will be no more moose left in the region by 1998.

Vandal said the forestry is hurting the moose in two ways. He said tree-cutting destroys the moose's habitat and forestry companies build logging roads into the region giving sports hunters greater access to the region. "When you open a territory and make it more accessible, you have a chance that exploitation will increase because you have more roads and you can see the moose more easily. Accessibility has an impact on exploitation, for sure."

Vandal said the roads have improved access for not only sports hunters, but Cree hunters as well. He argued that both kinds of hunting need to be restricted if moose numbers are to recover. Vandal is presently in the middle of negotiations with the Crees over cutting back their harvest. He refused to comment on the talks, beyond saying: "The negotiations are not finished. It's difficult to say what we will do." Vandal said he would need to get authorization from the minister before commenting further. This authorization didn't come before we went to print.

According to the CRA, Quebec is hinting that it wants to see a drastic reduction in the Cree moose harvest. This, despite the guarantee of a minimum yearly Cree moose harvest contained in the James Bay and Northern Quebec Agreement.

Asked whether Quebec is going back on its word in the James Bay Agreement, Vandal said: "It's good to restrict sports hunting, but if the others continue to exploit and exploit, you have the same problem. I know it's difficult to understand."

The Nation could not reach officials of the Natural Resources Ministry (which has taken over the tasks of the Ministry of Forests) for comment.

In a related development, the Hunting, Fishing and Trapping Coordinating Committee established under the James Bay Agreement rejected a proposal in early July calling on Quebec to ban sports hunting in zone 17. The failed proposal, made by Cree representatives on the committee, described the moose situation as an "emergency," and called for compensation to Cree hunters who've seen reduced moose harvests due to government inaction on the problem. Crees are a minority on the committee.

BY ALEX ROSLIN

DOWN ON NATIVES

Almost half of 1,000 Quebecers responding to a survey had a negative opinion of the province's native population. One-quarter said they view aboriginal people in a "very negative" light, and 23 per cent more had a "rather negative" view of them.

The survey counted 21 per cent as having a "very positive" or "rather positive" view of First Nations. A quarter were neutral.

The poll was conducted June 10-15 by polling company Leger and Leger, and was published in *Le Journal de Montreal*.

In a separate poll for *The Financial Post*, 54 per cent of those surveyed said First Nations in Quebec are entitled to their own referendum on whether they would stay in Quebec if the province secedes from Canada. An article about the two polls appeared in *Windspeaker*.

—Nation staff

AIDS ACTIVIST DIES

A Cree AIDS activist who pioneered new ways of spreading awareness of AIDS in First Nations communities succumbed to AIDS himself on May 18.

Leonard Johnston was instrumental in setting up support groups and grieving circles for people with AIDS and their families in Vancouver. He became an AIDS activist after a close friend got AIDS, and he discovered that there were no culturally relevant programs or services for native people with AIDS.

Johnston's treatment plan made traditional spirituality a central feature, according to a report in *Windspeaker*. He was also a co-founder of the AIDS medicine wheel, commonly used in AIDS workshops today. He eventually established an office and put on educational workshops. But funding cuts and reorganizations cost Johnston his job last December, the same day he learned that he had full-blown AIDS himself.

Johnston was buried in the Swan Valley Cemetary in Kinuso, Alberta.

—Nation staff

MASS EVACUATION IN MANITOBA

Four hundred residents of a northern Manitoba native community are marching 650 kilometres to Winnipeg to protest contaminated drinking wa-

BRIEFS CONTINUED ON PAGE 8

CONTINUED FROM PAGE 7

ter in their village.

About 850 residents of Pukatawagan had to flee their community July 9 and 10 after nine people got hepatitis from drinking unclear water.

"It's a disgrace to Canada for people to have to endure this kind of abuse," said Chief Ralph Caribou of the Mathias Columb First Nation.

Chief Caribou was the one who initiated the evacuation after a 9-year-old boy was found to have hepatitis. Manitoba's chief medical officer, John Guilfoyle, declared a public health emergency in the area June 29 after deciding that the sewage content of the water could kill people.

In addition to the hepatitis, residents have also reported severe skin rashes from bathing in the polluted water from the Churchill River.

A sewage outlet is located 400 metres upstream from the community's water intake.

Meanwhile, the Chief of the Red Sucker Lake reserve, also in northern Manitoba, said the drinking water there is as bad as in Pukatawagan. Almost half of the 600 residents of Red Sucker Lake are suffering from vomiting and diarrhea. Numerous calls for help to Ottawa have gone unanswered, said the Chief.

The federal Indian Affairs department disputes that there is an emergency in the area.

"While there is a problem, the situation is not as extreme as the provincial interpretation," a department spokesman told Canadian Press.

The evacuees from Pukatawagan are now staying in The Pas, where they are being hosted by the Opaskawayak Cree Nation.

More than 700 people will remain in Pukatawagan because they are too old or sick to leave.

About half the evacuees, including Chief Caribou, planned a protest march from The Pas to Winnipeg, a journey that could take several weeks.

The Chief wants Ottawa to release $11 million in funds to clean up the water supply.

—Nation staff

SM-3 A "DANGEROUS PRECEDENT"

Innu traditionalists who oppose the SM-3 hydro-project have gotten some words of support from the Conseil des Atikamekw et des Montagnais.

Rene Simon, the council's chairman, says Hydro-Quebec's projects threaten the Innu way of life. He also criticized a compensation agreement signed by the Innu Chief of the Uashat mak Mani-Utenam reserve on July 14 that clears the way for Hydro to start construction on the $2.5-billion project.

"The signature constitutes a dangerous precedent," Simon was quoted as saying in a Canadian Press report. "If the logic of this agreement is maintained and followed by other Band Council chiefs, the ancestral territory of the Montagnais nation will soon be entirely flooded by dams... And the Montagnais people will not be able to exercise its traditions, its powers and its rights."

The Conseil des Atikamekw et des Montagnais represents 16,000 people in 12 native communities in Quebec. Simon said the group reserves the right

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In our next issue:

WE'LL FEATURE:

- on-the-spot reports from the Cree Nation Gatherings in Whapmagoostui and Wemindji,
- Hydro bonds,
- interview with Richard Brouillard

Don't forget to pick up your copy of *The Nation*.

THE NATION CALENDAR

Montreal's Native Friendship Centre is holding its 13th Annual Native Cultural Festival Oct. 1-2 at Vanier College. Featurs arts and crafts, kiosks for native organizations, children's activities, a pow wow and native entertainers. Info: 514-937-5338.

The 10th Annual Neyaashiinigmiing Pow Wow is happening August 6 and 7 at Cape Croker Tent and Trailer Park near Owen Sound, Ont. For more info: 519-534-4515 or 519-534-4703.

The Louis Bull First Nation is holding a conference called "Violence in Our Society" Aug. 10-12 in Hobbema, Alberta. Info: 403-585-2978.

Check *The Nation*'s events calendar every issue for happenings in your community and beyond. Send us events information as early as you can. Include a phone number.

A three-day conference on water issues is being held Sept. 13-15 by the Alexander First Nation in Edmonton, Alberta. The conference will focus on water diversions, conservation, contamination, environmental protection and building a partnership between First Nations, government and industry. Info: 403-939-5887.

Wawaskinaga 1st Annual Competition Pow Wow happening Sept. 24-25 at the Whitefish River First Nation in Birch Island, Ont. Info: 705-285-0177.

2nd Annual Kamloopa Indian Days is happening Aug. 19-21 in Kamloops, B.C. Plus Native Co-ed Slo-Pitch (40 teams, entry fee $250). Entry fee deadline: Aug. 4. Info: 604-828-9700.

Willow Cree First Nation invites all to its annual pow wow Aug. 19-21. Info: 306-467-2100 or 306-467-4523.

to take all appropriate steps to stop, delay or modify the project.

—Nation staff

Zapatistas reject peace plan

Indigenous rebels in Mexico have rejected a peace plan proposed by the government in March, saying it falls far short of the economic and political reforms the rebels demanded when they launched their uprising January 1.

The rejection will not immediately lead to a resumption of armed conflict. Leaders of the Zapatista National Liberation Army said they would seek new negotiations with the government. The talks have stumbled along since mid-January when the Mexican government declared a ceasefire after the Zapatista rebels took over much of the Mexican state of Chiapas, where aboriginal peoples are in the majority. The rebellion has since spread to other impoverished and aboriginal communities.

The rejection is a blow to Mexican President Carlos Salinas de Gortari, who was seeking a resolution to the conflict before the presidential election August 21.

The government presented its 32-point peace proposal in early March. It contained some reforms to the economic and political system. But when Zapatista leaders submitted the proposal to the 60,000 civilians living in areas under their control, the proposal was rejected by 97.88 per cent of those who voted.

—Nation staff

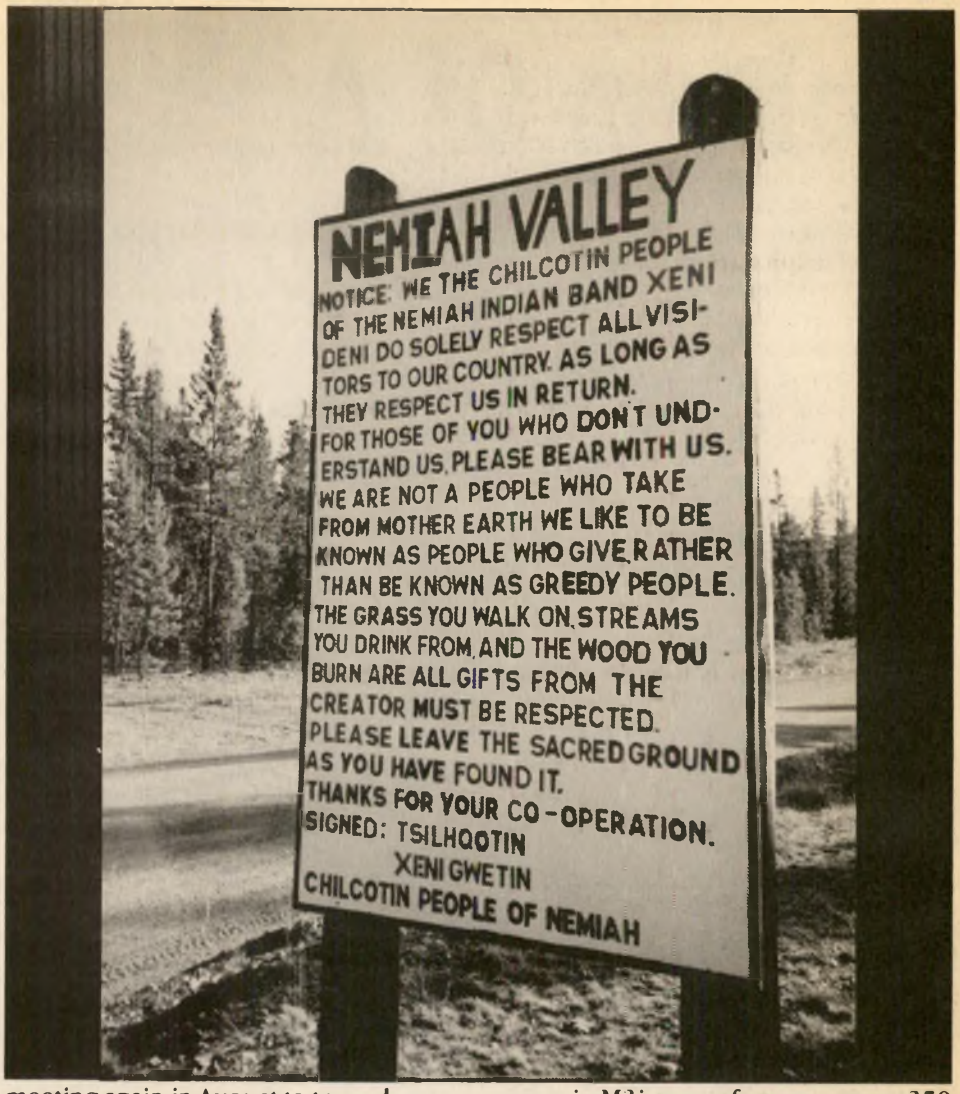
Self-government stumbles

Before self-government has even been implemented in Manitoba, many of the province's Chiefs are worrying that it's not all it's cracked up to be.

A plan to dismantle Indian Affairs and hand powers over to Manitoba First Nations was announced with much fanfare last spring. But the process has been stalled since mid-June. The Assembly of Manitoba Chiefs is worried that the new self-government arrangement may be little more than a glorified Indian Act system. It may actually dilute the rights enshrined in previous treaties between Canada and the First Nations.

"We don't want to administer our own misery," said Peguis Chief Louis Stevenson in an article in *Windspeaker*.

The Assembly of Manitoba Chiefs is meeting again in August to try and come up with a consensus on how to proceed. But what is clear is that the Chiefs are catious about the transition to self-government. The Chiefs support the dismantling of Indian Affairs, said Chief Stevenson. But that doesn't mean they are prepared to accept anything in its place, he added. *—Nation staff*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Hydro wrangles with Sirros

Sparks are flying between Hydro-Quebec and Natural Resources Minister Christos Sirros. The utility and Sirros are waging an embarassing public battle over how to deal with a scandal involving a former aide to Premier Robert Bourassa.

Mario Bertrand, who was Bourassa' chief of staff, sits on the board of directors of Hydro-Quebec, but also is involved with a private company that has made enormous profits from its dealings with Hydro. The company, whose name is M3i, grew from seven to 350 employees in just three years in large part because of leading-edge software given to M3i by Hydro-Quebec. Bertrand's shares in the company have increased in value from $10,000 to over $1 million.

Sirros has called on Bertrand to give his profits back to the government. The minister is being supported by the Justice Ministry, which also believes Bertrand acted improperly. But Hydro-Quebec says Bertrand has done nothing wrong, and has gotten independent legal advice to back up its case.

In early July, Yves Fortier, a prominent Montreal lawyer, agreed with Hydro-Quebec, saying Bertrand should not have to give any money back to the government. Embarassed just weeks before a provincial election, Sirros responded by saying that the government will punish Bertrand even if Hydro refuses to.

—Alex Roslin

Echoes Of A Proud Nation

POW WOW

PHOTO BY NEIL DIAMOND

Kahnawake

The Drummers

Gilbert Cheechoo, lead singer

Earl Danyluk

Earl Danyluk Jr.

by Ernest Webb

In the 70s as younger men they went to the pow wows and gatherings and received teachings from the Elders and the people. Those teachings prompted them to start singing in 1974.

In 1984, they were known as the Otterhead Singers. They reunited a few weeks ago as the James Bay Singers at the Echoes Of A Proud Nation Pow Wow in Kahnawake, attended by over 20,000 people. They are singing with their sons now, who weren't even born when they started. The last time they did the pow wow trail was back in '84.

Singing original songs and some songs which the Pigeon Lake Singers from Alberta graciously shared with them, they make your neck shiver with their power as do most drum groups. Earl Danyluk, one of the James Bay Singers, notes that native spirituality is "very open, open-minded, free spirit—everyone is treated equally with equal respect."

He said the drum is very spiritually connected to the Earth. "Creation, that's where we get our spiritual power from. It keeps us together. The drum represents the centre of life. It connects us spiritually. When it's played every creature hears it. There is an awakening," said Danyluk.

"I express my pleasure of sharing our culture with them, and try to make them understand this is ours and was ours before even they put a foot in North America. And we're reviving it through these kinds of celebrations of our culture, celebration of our song, our dance and we share this with everyone, of all colours. And not to be offended when we express our proudness about this. We are very proud of what is ours."

He said the pow wow was an important way to pass on culture to future generations. "The culture is being passed on, it gets stronger. That's the way our culture, our traditions will survive, through this type of gathering."

The James Bay Singers include Gilbert Cheechoo and Gilbert Jr., Charlie Keyuke, Earl Danyluk and Earl Jr. and Jimmy Dick. Vern Cheechoo and Randy Kapshishit couldn't make it to the pow wow.

The Dancers

PHOTO BY WILLIAM NICHOLLS

The People

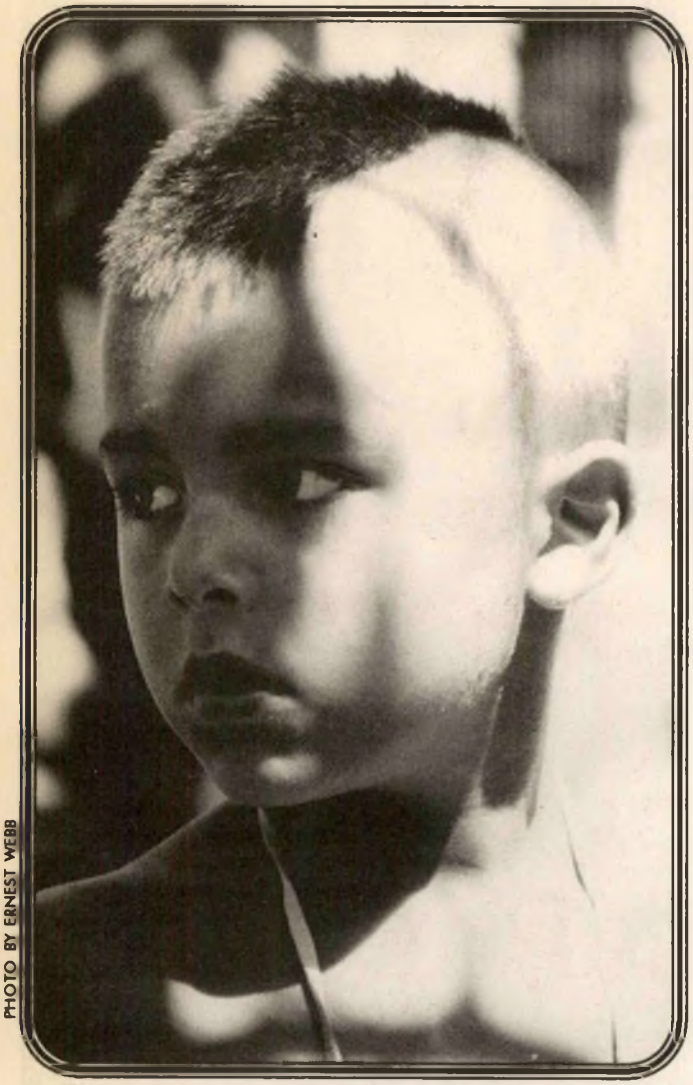

PHOTO BY ERNEST WEBB

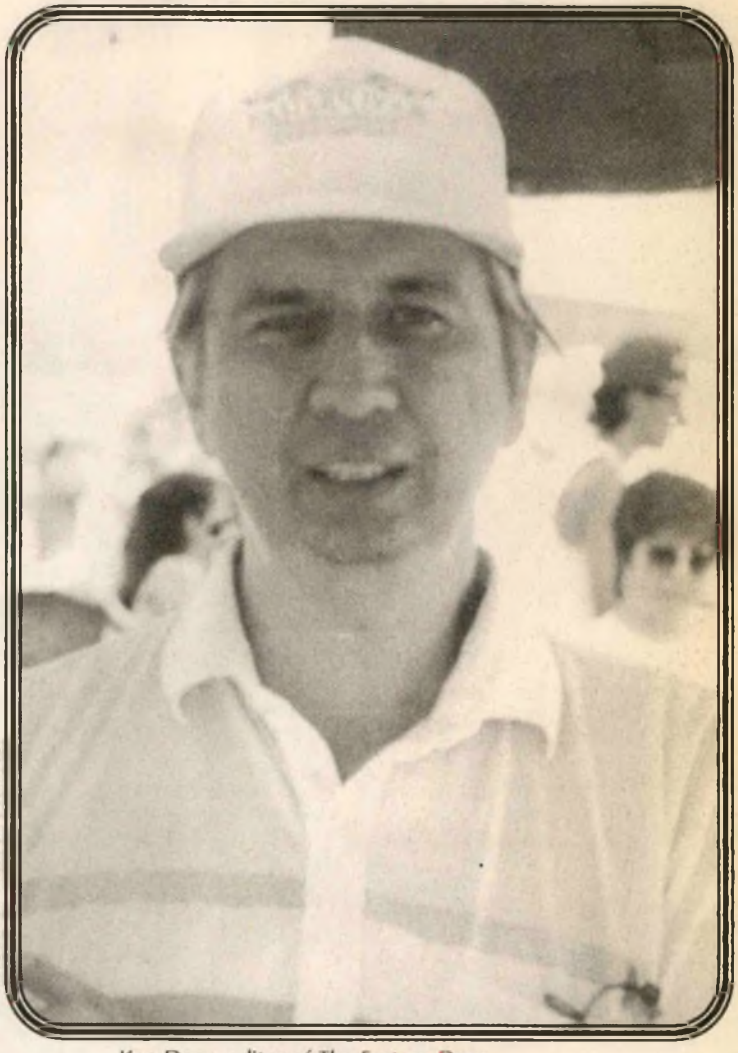

PHOTO BY WILLIAM NICHOLLS

Ken Deer, editor of *The Eastern Door*

PHOTO BY ERNEST WEBB

PHOTO BY ERNEST WEBB

Denis Bowen, master of ceremonies

THE NEW VIDEO ABOUT GREAT WHALE

POWER OF THE NORTH

WITH MUSIC BY:

METALLICA TALKING HEADS

BUFFY SAINTE-MARIE

KASHKUN AND MORE...

"THIS MOVIE WILL LEAVE YOU BREATHLESS UNTIL THE END"
- *THE NATION*

COMING TO YOUR COMMUNITY SOON!!

AT NORTHERN OR YOUR FAVOURITE STORE

The ice is broken

PHOTO BY WILLIAM NICHOLLS

by Alex Roslin

After 14 years as a Peacekeeper in Waskaganish, Jim Hester has seen some painful things.

Two years ago, a girl came forward and reported that she was abused by her father. But she was so afraid of being alone with a male police officer that she couldn't tell her story to the authorities.

Eventually, the man was charged and prosecuted outside the community. His sentence came as a shock to many in the community—just two years' probation and an order not to return to Waskaganish for six months.

Another case of abuse happened in March. Jim received a complaint about a 13-year-old who had been abused for two to three years. The complaint was passed on to him through the social services agency. Social workers had known about the abuse since January, but had not contacted police for three months.

"We arrested the guy right away. We didn't want to take any chances," said Jim. "I was surprised when I first noticed that they heard about it in January, but no one came to the police until March 29. I don't know why."

Jim was one of several Crees who spoke with *The Nation* about how they help survivors of abuse and rape as part of their job. He says one of the hardest things faced by survivors is coming forward, talking about their experiences and starting the healing process. Telling other members of their family or even a close friend may be hard enough. Telling a police officer is a whole other story. A child may go through years of sexual abuse by a close family member and be too frightened to tell anyone. Or a woman may be raped and be too afraid or ashamed to file charges.

It's the same problem in Canada as a whole. Only about 10 per cent of sexual assaults end up in court. When Jim first joined the Waskaganish police, he saw very few cases being reported. Today, survivors are coming forward more and more, and community members are starting to talk about the problem and how to deal with it.

But Jim says there's still a lot of sexual abuse and assault in his community that never gets reported. "We believe people are holding back."

Why? Often, said Jim, survivors don't come forward because they are afraid of the abuser. The abuser might try to get back at them by hurting them. Jim said he and the other Peacekeepers will do everything they can to protect those who do come forward. "Once people are well-informed about the law and the protection they would get, I think they would come out."

Jim also said the Waskaganish Peacekeepers recently hired three

The ice is broken...

women officers, which will make it easier for female survivors to talk to the police about their experiences. But that might not be enough.

Another problem is the court system. Jim said he gets calls from many people asking for information about sexual assault and abuse. He tells them about how to file a complaint, but when he starts talking about trials and judges, they don't call back. "As soon as people hear about the court system, we never hear from them again."

He says fear of the court system is a big reason why people don't come forward. When abusers or rapists are charged, said Jim, everyone in the community usually finds out pretty soon, especially when it goes to trial. "Once they go through court, quite a few people attend it."

And that's a big problem for survivors of sexual assault and abuse. It's usually hard enough telling a police officer about their experiences. But telling the whole community and a strange judge in an open court room? That's another ballgame. Especially when after all that, the abuser may still get off with only two years on probation, like in the case in Waskaganish. Many ask, What's the point?

Jim emphasizes that survivors of sexual assault or abuse have the option of a trial in a closed hearing. In that case, no members of the public are allowed in.

Other Crees say the court system is just plain ineffective. This is one of the main concerns of Marlene Kitchen, the president of the Waswanipi Native Women's Association and a Waswanipi Band Councillor.

Marlene says her community has seen several cases of a survivor of sexual assault or child sexual abuse getting the abuser charged, only to see him get off with very light punishment—or none at all. Now the abuser is walking around in the community and could even bump into the person he abused. "It makes me more mad than ever," she said. "I think this is why people don't want to come out with it."

Marlene said many people would like to see rapists and abusers removed from the community as soon as the crime is reported, so the person they hurt doesn't have to see them.

She said people are becoming more open to talking about sexual assault and abuse. That healing process got a big push at last year's annual general assembly of the Grand Council of the Crees/CRA, when a special workshop was held on the issue. "A lot of things came out there. The ice is broken now," she said. "Now what we have to do is go back to the communities to talk about it."

But Marlene said there is still a lot of reluctance to discuss the issue openly. "It's slowly coming out, very slowly. A lot of native people we know don't want to talk about it. It's very personal. Native people, I find are very private about these things."

> "Once the guy is arrested, everybody knows about it even if we try to hide it."
>
> —Oliver Moses, police chief, Eastmain

She emphasized that talking and healing are necessary to solve the problems, even though opening up can sometimes be very hard. Even opening up to yourself and coming to terms with the experience can be quite hard. "They don't want to talk about it—just forget about it," Marlene said. "I don't really think that works. It will always be in the back of your head."

To help the healing process get underway, the Waswanipi Women' Association is organizing a workshop on the issue sometime this fall. They are now trying to find a resource person to do a presentation. "It's a very touchy thing because you can't just get anyone to do it," said Marlene.

Marlene wasn't the only one with harsh words for the court system. The police are often frustrated too, especially after seeing abusers and rapists get off with a slap on the wrist in court. "I have the same feeling about the court system," said Oliver Moses, the police chief in Eastmain. "They're too lenient."

Oliver suggested that the justice system should be overhauled to reflect a more native style of dealing with crime. "Crees should be more involved in the justice system."

Oliver has been a Peacekeeper in Eastmain for seven years. But in that time, only four or five cases of sexual assault or child sexual abuse were reported. Oliver said people have a hard time coming forward partly because of guilt. "Most of them blame themselves. They feel guilty all the time. They fear what people will say. Sometimes, people will go against the victim," he said.

Eastmain is a unique situation because of its size, he added. "It's a small community. There haven't been many reported cases. Most of the time, I think they don't want to report it because it's a small community. Once the guy is arrested, everybody knows about it even if we try to hide it." And that usually means everyone soon finds out who made the complaint, which can lead to more pain or embarassment.

There seems to be a consensus among the people we interviewed that more should be done for those who've gone through sexual assault or sexual abuse as children. "There's no support for anyone who's been sexually assaulted except if they find a group like the women's association," said Caroline Bobbish, president of the Chisasibi Women's Shelter.

> "There's no support for anyone who's been sexually assaulted."
>
> —Caroline Bobbish, Chisasibi Women's Shelter

But she went further, singling out the police and saying they should be more sensitive to people who report sexual assault or abuse. Caroline also said social workers don't receive enough training to deal with the problem. "They're trying to deal with that, but it's not enough."

There is also a consensus that the court system needs to be changed. "The court system is not doing enough," said Caroline. "At the end, the person looks back and says, Was it worth it? It costs so much pain. No doubt, people are talking about you."

Getting trained counsellors in the communities and changing the court system are important goals, but Caroline also has a much simpler proposal that could be put in place immediately with the right funds—a hotline for people to call for advice, information or just to talk. In her words, "a place they could call and they could be certain it would be confidential, just so they could talk about it." That, she said, would be a good place for the healing and talking to start.

Sexual abuse hurts

by Sam Sandy

Child sexual abuse can never be defined to the satisfaction and comprehension of a civilized society. Its horrid implications transcend at times human imagination and intellect.

We, the Cree society, must redefine our attitudes towards the sexual abuse of children. I know that as Cree people, we never began to minimize its destructive legacy in the lives of the victims.

In Cree history, the expression and practice of sexuality was intended towards a pathway of learning. It was intended to be a discovery process.

In Cree societies, children have always been the centre of our natural lives. They are the essence of our ultimate capacity to love and multiply, if that is our destiny and choice.

To love someone in our culture includes the obligations to nurture, support and care for during illness and grieve for in death.

While many other cultures have created various designs for the evolution and arrangements of human life and as a result have concocted many forms of sexuality, the Cree culture has for the most part retained the unwritten symbols and meaning of their sexuality: that being the bearing of children for the future generations.

What went on in people's minds about sexuality was not of major importance in life in the Cree culture; the importance of sexuality was in creating future generations: parents, children and grandchildren for the Elders of the community.

As each day passes, we can appreciate the spiritual essence of our children bubbling to the surface. They enter this world as pure, spiritual beings. They are the source of our salvation, generation to generation.

The most tragic and sinful harm we can cause for our children is to deny or pervert their natural innocence and goodness. We are told the person who abuses a child puts a millstone around his neck. We are also told that every thing that lives is holy. Children are God's most sacred and precious creation.

The man or woman who abuses children tests the limits of human tolerance. They are ultimately responsible for their conduct, and if they choose, their own redemption. They are responsible for their own rehabilitation, and must accept the responsibilities for the harm they have imposed on others. They can receive support from their families and guidance from helping agencies. They must accept the consequences of legal intervention and the taboos of society.

One of the most horrifying aspects of child sexual abuse is that children can be persuaded and threatened into accepting the abuse by adult persons they have trusted to care for them. While these persons appear upright and respectable, they wear a mask of evil, perverting their exercise of power. Sexual abuse of children has lasting negative influences on the personal growth and long-term social development into adulthood. Perhaps the most difficult task for helping professionals is exorcizing the past memories of abuse.

> For the mental health of all Cree children and adults, now is the time to deal with child sexual abuse.

Another traumatic experience of abused children is that they are coerced into silence through threats of many kinds. They live in a state of lonely terror through childhood.

Feminists conclude that one of the cruellest ways that men can express power over women is the sexual exploitation of defenseless female children.

The most wretched and horrible truth about abused children is that they may never really understand the horrid truth about their childhood. There are periods in their lives when they wake up in convulsions, after having relived different episodes of their tortured lives. Some children become victims of multiple personalities and suffer flashbacks, attacks of terror, grotesque and disturbing dreams, depression and suicidal phases.

A message to adults is this: If you really love children, you will respect their integrity, their needs, their difficulty in making informed choices and their acute vulnerability—by having no sexual contact with children, at all. If you genuinely love and care about children, you will never become sexually involved with a child.

For the mental health of all Cree children and adults, now is the time to deal with child sexual abuse. Concealing a painful childhood and its memories will be detrimental to the mental health and social development of our children.

The following paragraph addresses the renewed human qualities of a victim who after years of living a tortured life took that time to put her life into a healing perspective. "This I do know: My father was not a monster. His life was a bud that never opened, blighted by the first frost. His crime became his prison, his guilt, his bars. He served his sentence as I served mine, but his was for life, whereas I got off after 47 years for reasonably good behaviour... The force with which I came to hate my father was a measure of the love I and my other self once bore him. I know that now. Inarticulate with pain, my father expressed his love in a perverted way, which was all he could manage—I know that now... I forgive my father so that I can forgive myself, so I can embrace with compassion that fierce and grieving child who held her tongue to save her cat... I also forgive my father because I love him. That is the biggest shock of all. Not only that I once loved him, but that I love him now..."

Perhaps, this is the measure of love and humanity, which passes all understanding and which transcends the weight of the albatross... that millstone which thwarts for the victims the enjoyment of their childhood and adolescence in its infinite goodness.

The concept of forgiveness is the cloak of spirituality which nurtures the notion of love as the greatest gift of man for mankind. Forgiveness, however, must exist in life; rather than in... death. It is then that we are at peace... We are free, and our lives, which we in our grief labelled as half-empty, are in essence half-full.

A longer version of this article appeared in the Sept. 92 issue of Aispich Chakwan, *the information bulletin of the Cree Health and Social Services Board.*

our children

PHOTO BY JAMES BOBBISH

How can we support victims of sexual abuse

- We must support and believe the victim when the disclosure of abuse is made.
- We must support and have compassion for other family members who are affected and help them to grieve.
- We must help them gain self-worth and self-esteem by supporting them when they re-experience their personal traumas, and the resulting process of disaster syndromes.
- We must help them shed self-blame and compliance and help them avoid retreating into silence about their abuse.
- We must help them re-organize their lives by supporting them when they vent constructive anger, and in searching for power and assuming control of their lives.
- Self-help programs should be encouraged, supported and funded.

How sexual abuse affects children

- They suffer from depression and low self-esteem.
- They have learning problems, fears, phobias and self-blame.
- They are afraid of disclosing their abuse.
- They don't realize that abuse is a crime in society and towards a human being like themselves.
- They suffer from nightmares and insomnia.
- Most female and male victims feel a ruination of their physical self.
- They are drawn into fleeting and abusive relationships later in life.
- They suffer from learned helplessness and impotent rage which is sometimes inner-directed.
- Their abuse may affect their children in adulthood.
- They may be driven to be abusers themselves.
- They may have suicidal feelings.
- They may have multiple personalities and suffer flashbacks and horrible dreams.
- They suffer diminishment of adolescence.
- They suffer social handicaps and prolonged infantile behaviour.
- They distrust adults.

CONTINUED ON PAGE 21

GRAND COUNCIL ANNOUNCEMENTS

GCCQ

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CREE REGIONAL AUTHORITY
ADMINISTRATION RÉGIONALE CRIE

CRA
ARC

"OUR LAND, OUR FUTURE"

IN AUGUST THE CREE NATION WILL COME TOGETHER

One-third of the Cree workforce is involved in full-time hunting.

One-third of the Cree workforce works in the schools, health clinics and Band officers.

One-third of the Cree workforce is employed in business or is unemployed.

We are all Crees, united by our language, our heritage and our lands.

We have these issues before us:

- Cree Government
- Cree Rights - Quebec Separation
- Protection of our lands
  - proposed mega-projects
  - forestry
- Cree investments and development

PHOTO BY JAMES BOBBISH

PAID ADVERTISEMENT

CONTINUED FROM PAGE 19

PHOTO BY NEIL DIAMOND

How you can protect your children

You can help protect you children from sexual abuse by teaching them just as you teach them about other kinds of personal safety, for example, crossing the street.

- Tell your children that if an adult touches them in a way that makes them uncomfortable or confused or if an adult wants to be touched in a way the child doesn't like, your child should tell you immediately.
- Encourage your children to trust their feelings about people and places.
- Teach your children about the names of their body parts. They need to know words for their genitals, etc.
- Let your children know it is wrong for an older person to ask them to keep a secret about sexual touching; even if that person is a parent, family friend or any other person.
- Tell your children they can talk about sexual abuse. Tell them if anyone touches them in a way they don't like or understand, it is not their fault, that you don't blame them and that you will protect them.
- Show your child where to find emergency numbers like the police, doctor and social services.
- Your child should explain to the police or other helping agency about the abuse. Tell them you will help him or her all you can to talk about the abuse.
- If your child is afraid to talk, you can report the incident to the police.
- If there has been physical contact take your child to the doctor—even if there is nothing wrong with the child. You need to know that your child is well.
- If you get anrgy when your child talks to you about the abuse, talk to another adult about it and release your anger constructively.
- If your child needs therapy or counselling, Criminal Injury Compensation may help to pay for it. The doctor's report will help in this case.

Characteristics of offenders

- They are usually depressed about their inadequacy with women.
- They feel that they are entitled to love and sex, within and outside their marriages and family structures or as their impulses dictate.
- They are deceptive in that they prey on defenseless, weak and powerless victims to satisfy their supposed needs.
- They are violent individuals and are content to vent their violent personalities in order to feed their abusive appetites or expression of unresolved conflicts.
- They are insensitive to trauma, terror and fear, and harmful consequences of their behaviour.
- They are incapable of human compassion and respect toward their victims.
- They use sexual gratification to cushion the impact of personal emptiness, inadequacy and failure within their own lives.
- They deny and minimize personal responsibility.
- They try to assuage their bruised egos.
- They are aroused to every kind of sexual impulse.
- They have imperfect control of their natural needs.
- Some are past victims of sexual abuse themselves.

PHOTO BY JAMES BOBBISH

Unions complain of harassment by renegade Hydro cops

Native people, ecologists and human-rights groups aren't the only ones worrying about Hydro-Quebec's secretive new police force. Now the utility's own employees are getting a taste of the tactics of the "Surete d'Hydro-Quebec," and they don't like what they see.

Hydro-Quebec's 210-person police squad has extensive new powers to investigate, interrogate and arrest its own employees and anyone else perceived to be a threat to the utility, according to two recent articles in the Quebec City daily *Le Soleil*. Also, the article suggested, Hydro's $18-million-a-year police department may get even more powers in the future.

Employees who fake injuries or illness now have to worry about Hydro police sneaking up and filming them in their homes. Union sources said work-related incidents are ending up more and more in criminal court instead of being settled by ordinary labour-dispute mediation.

The article also suggested that Hydro cops are somewhat out of control. They have tried to charge utility employees even when both the union and Hydro management wanted to settle the incident quietly through mediation.

Hydro police didn't always have these powers. Just two years ago, they were little more than security guards and night watchmen. They were given new powers in 1992, including the power to charge anyone without even bothering to consult Hydro-Quebec's own legal department along the way. Hydro's security guards had been granted the same powers as all other police in Quebec, and also had a worrisome new mandate.

The Grand Council of the Crees and other groups became worried about the new powers of Hydro security in March 1993. That's when a highly confidential document was leaked that described the security force's new marching orders.

"The natives are unsatisfied with their socio-economic and political conditions," said an appendix to the document. "They have started to lobby, they adopt means of pressure that flirt with vandalism... The more active ones are ready for forceful demonstrations to support their demands."

The document said Hydro police could use "electronic surveillance" on the utility's opponents. There was also a strange reference to "special activities," which was to engage about a third of Hydro's police force—64 to 85 officers. The special activities were not defined, but they could include spying on Hydro's opponents. The document, written in 1991, says Hydro police were already at that time opening 8,000 new files each year.

"The social context is changing," the document explained. "More radical social movements are emerging and their means of pressure are going beyond simple vandalism and evolving in the direction of terrorism and bombings."

The reaction to the document was a mix of amazement and fear. Bill Namagoose, the Grand Council's executive director, accused Hydro of using "Third World dictator-style tactics." A broad coalition of church groups, ecologists, the Innu, Crees and Atikamekw condemned the document and filed a complaint against Hydro-Quebec at the Quebec Human Rights Commission in March 1993. They said the Hydro police force's new mandate is a threat to human rights and democracy. The complaint is still being heard by the commission.

Also at the time, Public Security Minister Claude Ryan assured Crees that Hydro police were simply security guards and didn't have full police powers. "There is no question of according this service of Hydro-Quebec the status of a police force in the full sense of the term," Ryan wrote in a letter to the Grand Council's Romeo Saganash in March 1993.

But that's not what Hydro spokeswoman Marie Archambault said in an interview with *The Nation*. "They have the same powers as any other police—interrogation, arrests, investigation," said Archambault. She insisted, however, that Hydro police have always had these powers. "There's nothing new there."

Archambault also maintained that Hydro police have the same mandate they've always had—"to prevent fire and protec the utility's assets." And, she emphasized, the utility does not use wire-tapping. "I would be very surprised if there was any wire-tapping. We've never done that and there's no reason to do that."

The Nation could not reach officials from the Hydro engineers' and blue-collar workers' unions for comment.

BY ALEX ROSLIN

THE COOK WAS ON VACATION II

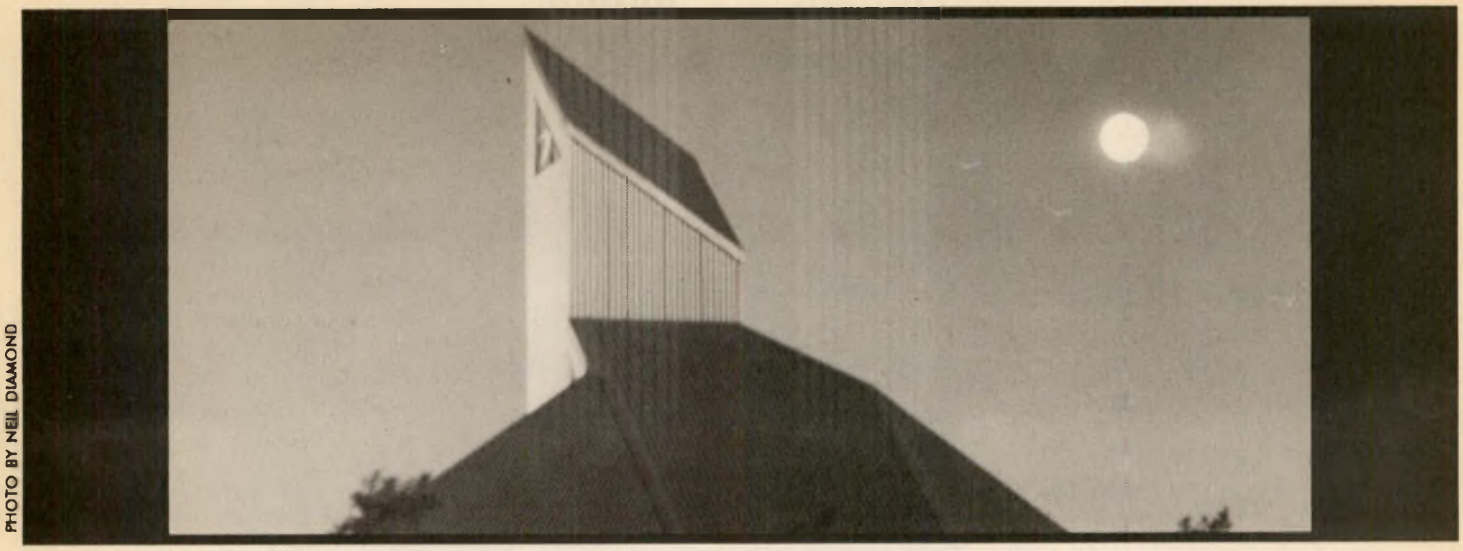

PHOTO BY NEIL DIAMOND

Isn't it amazing what a piece of blueberry glazed cake is capable of? Fortunately, it wasn't available in Nemaska where I had the pleasure of experiencing a most unusual restaurant a couple of weeks ago.

Actually, it's the only restaurant in Nemaska. The place looked very popular during dinner one evening and there was no place for me and my host Roger to sit so we elbowed our way, knocking down the young and old alike, over to the corner where my sister-in-law and her daughters were sitting, where we proceeded to take over my niece's places at their table.

Don't worry, we were as gentle with them as possible considering they have sharp teeth, very long nails and have been known to be very vicious when threatened. It took more than a while for the waitress to show up so we sat around for about 15 minutes talking excitedly about our up-coming fishing trip to Rogerand Reuben's "Secret Spot" (a TV show is in the works, motto: "Prahm wallah countreh") and stealing from Lillian's plate of French fries.

There was only one waitress on duty for a room of about 30 hungry guests. Right after serving one of the clients she recruited him as a waiter. The young man looked extremely hungry but took the job reluctantly. High rate of unemployment up North, you know. Roger soon discovered that two servers weren't enough so he got up and started taking orders. I don't know if he was trying to get himself a free meal but in the end he didn't. Nice try, Roger.

With heightened perception brought on by near starvation, I found that three waiters still wasn't enough so I got up and rushed to the kitchen to see if my order was ready. It wasn't, so I seized the opportunity to serve myself coffee and quickly inspect the kitchen. It was immaculate and the staff, minus the cook, looked very busy. Satisfied with the state of the kitchen, I returned to our table and waited hungrily for my order.

Meanwhile, Roger was still busy taking orders trying, no doubt, to make enough on tips to pay for his and his son Nigel's meal. Eventually, or more precisely, 20 or so minutes later, with my hamburger and French fries ready, I was back to my role as paying customer. The food was excellent considering the cook was on vacation. Roger tells me his pizza is to die for.

While all this lunacy was taking place, some people who had apparently read a previous scathing review of mine were on their knees, figuratively speaking, begging me not to write about what was happening and assuring me this was not the way the restaurant was usually run. Not to worry folks. In the restaurant business, it's the taste of the food and the ambiance that counts. Who cares if you have to get up and serve yourself once in a while? I feel it gives a restaurant a comfortable, homey atmosphere.

Believe me, I myself have been spotted to actually get off my seat at the dinner table and, dare I say it, serve myself!!! So, on a scale of one to 39, the restaurant rates (drum roll please) a big thumbs up.

BY NEIL DIAMOND

THEY ARE CUTTING ME DOWN

Loggers are quickly moving northward. Now, they are active in the Waskaganish Territory and threaten the sacred Muskuchii Mountain. Tallyman Charlie Diamond spoke with us about the clearcutting near his trapline by the company Normick Perron. Charlie, 52, has been hunting since his father first took him at age 10. Charlie's comments are translated from Cree. (See page 25 for more details about the logging in Waskaganish Territory.)

—Ernest Webb

PHOTO BY JAMES BOBBISH

by Charlie Diamond

My grandfather passed the land to my father. He passed it to me. It's almost time for me to pass it to my sons.

They want to log. They are soon going to come into my territory. They want to log this year. They are now going to come in.

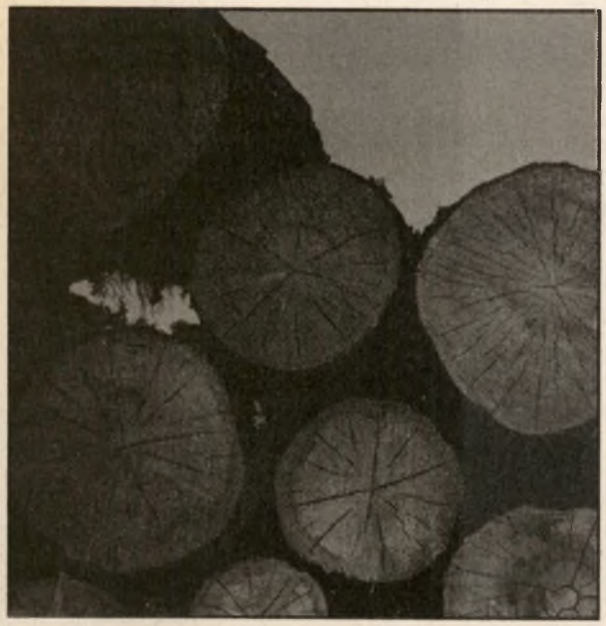

PHOTO BY NEIL DIAMOND

There is a lot destroyed when they log. The animals, they won't be able to stay. Moose, there won't be any. He will go away. The martin also. The logging affects us a lot. I know once they start logging on my land, it will affect us even more. We will lose our belongings. There will be a lot of strangers once the road goes in.

I don't allow the logging and I can't agree with the logger to log there. I talked to them a few times. Even though I don't allow them to log, they still want to log. I can't allow it, where I got my life from. I didn't go to school. That's why I want to keep it. I saw where the Eeyou got their life from. Nobody needed help, no one needed welfare. He got his livelihood from the land. The way they want to alter the land, it's as if they are cutting me down once they start cutting the trees on my land.

Wouldn't it be better if they grew their own trees? Let them cut their own trees. That's how I see it. They don't want to listen to me even if I talk to them. They don't take any of my words. I tried lots of times when they come in. They haven't taken my words yet. The logger said, "Let's make it right for us to log." I'm making it "right." You're not logging, I told him.

Of course he doesn't allow that. That's all, I said; you're not logging. But they continue on. They will soon be on my land. I'm not going to stop talking about the logging. I saw how the hunting territories are affected towards Matagami with the Waswanipi people. They tell me what happens. They tell me there is no moose. I believe them. They have no martin, no animal can stay out in the open. Logging and dams, there is no difference.

There are more of us and the land seems to be getting smaller. When they flood or log the land, it's as if we will never get it back. It will take a lot of years for the trees to grow back. And it will never be the same. The mountain, that's where we got the most food. There was a lot of moose. There was a lot of ptarmigan. The moose is still there. I "surveyed" the land last year with a helicopter. The signs of the moose are still around. Even if they make "moose yards" like they say, there still won't be any moose. That's why we don't allow the logging.

Moving in on Muskuchii

There used to be a lot of moose on Muskuchii Mountain. Now there are few, if any. And local trappers know who is to blame: Normick Perron, the company that's been logging in the area for the past eight years.

"The mountain is very valuable to natives and for trappers. It's kind of sacred," says Bert Moar Jr. Bert's father, Bob Moar Sr., is the tallyman on the trapline at the southern end of the Waskaganish Territory most affected by the clearcutting.

"He wasn't too happy about this," said Bert, who is also the Waskaganish First Nation's forestry coordinator. "The clearcutting will result in the destruction of one of our southern-most traplines. But the problem isn't just with one company. The fact that the province can divide up land and give it out for cutting is a problem."

Band officials can't say much about the issue for the moment because they are in the middle of discussions with Normick Perron about its logging.

Normick Perron, based in La Sarre, is a subsidiary of the Noranda forestry empire. The company did do one environmental impact study, but only on the 23-km access road connecting its logging sites with the road running from Matagami to La Sarre. Daniel Gagnon, the company's superintendent of forests, says Normick Perron has cut 500,000 cubic metres of trees in the last eight years. It is presently cutting at a rate of 100,000 cubic metres a year, and the company just got another five-year license from the Quebec government. The company has another operation near Senneterre, and two more in northern Ontario.

Gagnon said the company has discussed with Waskaganish the idea of giving Crees some jobs at its campsites or in tree-planting. Also discussed was the possibility of not cutting in certain sensitive areas. But Gagnon ruled out the idea of compensating trappers affected by the clearcutting. To begin with, he claimed, Waskaganish hasn't even asked for such compensation.

"It's public lands, Category III. The only compensation is to the government because it's public lands," said Gagnon. "We haven't opened up the doors for other compensation."

—Alex Roslin

New era in Mistissini

Chief Henry Mianscum surprised few people when he announced he was retiring from politics this year. His long years of public service included a few terms as a young Mistissini Band Councillor, in addition to the 11 years he spent serving the people of Mistissini as their Chief.

In an exclusive interview with *The Nation*, Chief Henry Mianscum talked about his accomplishments, frustrations and what he learned as Chief.

He says that though he is no longer available for public office, he sees no reason why as a private citizen he won't continue to voice his concerns about the community and nation he knows, loves and has served so well.

by Will Nicholls

***The Nation*: We didn't see your name on this year's election ballot. If you are retiring from the local political scene, does this include regional and national politics as well?**

Chief Henry Mianscum: When you're talking about politics in terms of holding the offices of the Chief and getting involved with political issues, yes, I am retiring from local and national political offices. But to say I am distancing myself from all political issues or the political arena, as a private citizen I have every right to voice my concerns on any issue that will affect my future or that of my family. And as a concerned public member, I have that right. So in essence, I haven't totally removed myself from the political arena.

What do you feel were your greatest accomplishments during your time in office?

I can't really say what was the highlight, there were so many things we accomplished. During my term as Chief, I can't say they were my own personal achievements. They are shared by many people. These were things you have to do as a community. Personally, what I can say is once you're elected Chief, you have to establish a good rapport with people.

I see people being more proud as they are taking charge of their own personal affairs instead of depending on the Band Council. That in itself was an achievement you can't really measure. But you have to see the people being able to cope with the problems, get started on the solutions and find the resolutions to correct them. That's determining their own future. They're determining their own goals. That's something I really enjoyed seeing. I witnessed much of that happening. I also witnessed a lot of graduations of Crees from adult education, secondary and post-secondary. And during my time, I have seen a lot of work to achieve that. I'm sure the future Chiefs will come from the ranks of those graduates.

I can't say what was the highlight of my days as Chief. There were so many that I shared with all of the Cree people.

What were your frustrations, say, working at a local level rather than a regional level?

Working at a local level can result being in low gear at times. The Cree people have gone through a great transition and have had to cope with a lot of changes that were forced upon them by the various modern agreements. These changed people's lifestyles. The James Bay and Northern Quebec Agreement is one of those agreements. You've noticed that people were not ready for major changes. It was very difficult for them to cope with periods of certain changes. But you saw a lot of that, the frustrations building within the people about not having enough of the facilities like housing.

It's hard when you see that and you're not able to do very much about it because of limited resources. Every year, the government is decreasing the resources and at the same time your need is increasing. How do you deal with that?

Overall, I think the most difficult moment has always come from the fact that the government wasn't able to respect its commitment. I'm talking about commitments you had worked hard to achieve through a negotiated format. Commitments about what the main contributions would be to the community and economic development. There are many things which the government has more or less retracted. That's what I would say is the most frustrating part.

> "Someday when we have a vision, a clearly defined vision, I hope we will say that we want to reintroduce the Cree values of old."

I guess time is of the essence to see the results of your work. Maybe not in my time; maybe in the future.

There's been a lot talk about the Crees' economic ventures both at the local and regional levels. What do you think are the problems and the ways of resolving them?

I believe that what the Board of Compensation did at their last meeting—naming their own members as the Board of Directors for many of the companies like CreeCo., Servinor, Air Creebec—was one of the best things they could have done.

Chief Mianscum...

PHOTO BY WILLIAM NICHOLLS

Because they themselves know how much money they can utilize from their entity and how much accessibility these entities have to the cash management policy of the Board of Compensation.

And there are a lot of questions about how that system was managed and certainly how it was formed. Needless to say, CreeCo. has always been an issue at many Annual General Assemblies, as well as at the Council Board level. We are all aware that there are many questions that have yet to be answered, such as why CreeCo. had access to $20 million in the initial stages of its business. Since that time, it just lost the revenues. They should have turned around and invested the money in the Cree communities. But this is why they were afraid of investing any kind of money in the communities because of that risk of losing money.

There are many things when we could say, well, we should have done it this way or that way. In a certain sense, the times were different in that period than today. But today, we see things differently and I think what the Board of Compensation has done is probably the right direction in which they should continue. The Board should have a more stringent hold on our funds, with more control over the operations of the entities. They will determine the fate of many of the retail entities.

Overall, the economic development of the Crees has probably increased the opportunities out there. But there is still that line of thinking that says we could have done more. I think we could have done more if we had that opportunity. But we lost it because of the political issues that were a priority through various parts of our existence. Those priorities preceded that of economic development. There is really nobody to blame as such, but I still think these issues tend to crop up at the wrong time so economic development now is an issue that we have to look at. We have to develop business for our people, to be our providers. So our business people control the businesses for the benefit of the Cree Nation. I believe that's the only way it has to go.

I don't think we are going to see any of our money that has been lost by just continuing to complain about it. We need to take concrete action on economic development. I'm very glad that the Board of Compensation has taken matters into its own hands. Hopefully this will resolve some of that. All the nine communities have to participate. The political will and the leadership has to generate that momentum to accelerate economic development both in the communities and in the region.

There has been talk about the amount of money we spend on lawyers and consultants. What are your thoughts on this?

I'm in total agreement with that. I believe if you go back about 20 years since the creation of Grand Council/CRA, I believe—and I'm only speculating—that we've spent around $50 million or more on lawyers and consultants.

Mind you a lot was necessary in terms of legal representation in the courts to fight for various rights that were threatened by the government and developers like Hydro-Quebec. I believe that a lot of the work done through these avenues was justifiable. Where it becomes questionable is in how we use the lawyers as a researcher, manager, advisor and representative. Every time we use these people, we have to remember it is another tick in the meter for them. I believe we should have used the resources within our own organizations, our own nation. I think this can be resolved at a later time.

A lot of the work that was done by the lawyers and consultants has born fruit, that you cannot deny. But if we start breaking it down as to how and why, I think we could have saved a lot of money—by spending the money mainly on those who produced

CONTINUED ON PAGE 29

Mistissini's new Band Council

The new Chief of Mistissini is William Mianscum. In a brief interview with *The Nation*, Chief William Mianscum looked at his immediate priorities.

And there are many new councillors. Mistissini's looking for change, as the new Chief sees it. "Some councillors have never served before. This council represents change and a desire for a new direction. Our immediate priority is orientation and getting people ready to govern."

William's next priority is social problems. He cited the examples of alcohol-related problems and admitted that it is almost impossible to find a starting point to handle these problems.

Next was economics and the latest Chief said he felt the best direction was to build on existing resources for the future. "We have a lot of studies that cost a lot of money and they are just gathering dust on some selves. It's time we hauled them out and looked them over again," he said.

The new council is: Elijah Awashish, Paul Coon-Come, Samuel Etapp, Francois Gunner, Buckley Petawabano, Smally Petawabano and Kathleen Wapachee-Benac.

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FIND THE FLAG

Ever wondered what a Cree flag would look like? Well, wonder no longer. *The Nation* is holding a contest to find the flag for the Eastern James Bay Cree Nation. We are looking for a design or a symbol that could be used as an official flag. Prizes will be awarded. We're still looking for sponsors. Contest open until the GCCQ/CRA assembly in August.
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Chief Mianscum...

CONTINUED FROM PAGE 27

developments. I'm very sure the present treasurer of the GCCQ/CRA is working very hard to ensure that, to rectify that situation. And that's difficult to do. So I'm in agreement that we're spending far too much.

When you talk about these types of problems, some of them are going to be discussed at the GCCQ/CRA Annual General Assembly and at the Cree Nation Gathering to determine the vison of a Cree future. What is your idea of that future?

I can't really answer and say this is my vision of a Cree future when it has to be decided by all the people. But more and more, people are beginning to realize we can't copy another society's lifestyle and say this is our new way of life. I don't think the people ever meant it to happen like that and that's how it has been interpreted. People are realizing how valuable our way of life was, as we practiced it through our Elders and our parents. It was something fulfilling and full of love. There was always the readiness to help a stranger, there was always the readiness to help your neighbour in times of trouble, moments of Cree celebration in terms of weddings and feasts. This involved the community and wasn't related to alcohol or drugs. You didn't need that to celebrate. They did it together as a community in the interest of helping and coming together.

That is something we've lost to a great extent. What our children have inherited from us is something we didn't want to happen. Again, we can't say it's your fault or his fault, but with time we've evolved into a different society than we like. Someday when we have a vision, a clearly defined vision, I hope we will say that we want to reintroduce the Cree values of old, to return to those intentions of wanting to help one another.

Today, we are very competitive and very selfish at times, wanting more than what we should have. We at times lack concern for other people. That's the trap we've fallen into. We have to get ourselves out of it.

"I believe the Cree Nation has much to be proud of in preserving our way of life."

It might take talking for days on end, but we will have the vision. I believe the Cree Nation has much to be proud of in preserving our way of life. We have to correct the problems in our communities that have arisen from using other ways of life, other customs and so forth. The general feeling is that we want to correct that part of our lives. We should come out with a good vision, a healthy vision of what we want to be. If we have that, our children and their children will have a clear vision of what they can be.

What have you learned as a Chief? What lesson would you pass on to future leaders and the youth?

Communication is one area that we have to acknowledge as very important in our daily work. I spend about 90 per cent of my time talking to people during a normal business day. It's the only way you can learn about people and the events happening around you. It lets you know how to deal with things because people tend to give you a lot of information you were not aware of, as well as many recommendations and solutions to a problem or situation. People are very competent in determining the direction you want to go. As Chief, what I have learned from people is how to deal with a situation. That I will carry forever.

If there's something I've learned, it's that the people weren't serving me but that I was serving them. To be a leader, you have to learn to serve people, not expect to them to serve you. You have to learn to humble yourself because life is hard. The road to a successful life is very, very difficult and it's something you have to walk on carefully. You have to learn as you go along. You're never too young or old to learn and for me that is something I would like to pass along.

Now that you're planning to retire from public life is there any dirt you would like to share with us?

[laughs]... I don't have any type of dirt. That was a long time ago. I'm a different person now. [laughs]... I think whatever I've learned, whatever I've seen, whatever I've heard, anything that's going to cause anybody any problems, I don't think it's fitting or proper to hurt another person. Maybe a person has a problem, that person can look after that problem themselves. You don't have to add more fuel to it. I don't think it's proper.

What's the first thing you plan to do when you retire?

The first thing I want to do is finish my wife's backyard that I began five years ago. Finish that off, so I won't hear about it again. The other thing I want to do is spend some time in the bush with my dad and mom. They've always wanted me in the bush and I've never had a moment when I could do it. Time out there would be profitable. That's what I would like to do immediately. I'm not looking for any opportunities right away, but I would like to know what are the possibilities of getting into after spending time in the bush. I'm more or less looking for something to do after, but always work that will help the people.

I'M A STAND-BY-MY-NATIVE MAN

At the end of June, *The Nation* took part in a native media teleconference interview with Ron Irwin, the federal Minister of Indian Affairs. We shared the panel with John Coplin from Alberta News, Diane Lewis of Wawatay News in Sioux Lookout, Anne Sillibeck of CHON-FM from Whitehorse, Yukon and journalist Dianne Miller.

Ron Irwin, the latest in a long line of Ministers of Indian Affairs, comes from Sault St-Marie, which he claims is a little cooler than Ottawa. He has been in his cabinet position for a little more than six months. He has been the subject of much controversy over everything from a lack of sufficient native housing, dismantling of Indian Affairs in Manitoba to comments made on Quebec sovereignty and the rights of natives.

BY WILL NICHOLLS

***The Nation*: You've recently stated that in the event of Quebec seceding from Canada, native peoples and their territories could stay within Canada if they chose to. How would you ensure this given the Parti Quebecois claims of territorial integrity? And speaking hypothetically, what status would these territories have within Canada?**

Ron Irwin: On this issue I made it clear when I was in my two meetings in Quebec. My line on this is I'm not repeating what I said but I'm not withdrawing what I said. I went through four scrums [when a politician gets mobbed by reporters] nearly every night for a whole week. And my position is I'm not repeating it but I'm not withdrawing it. Beyond that, it's just words describing a hypothetical situation. I think it went a long way in declaring the position of the federal government. And I know the 10 First Nations in Quebec [actually, 11 are recognized by Quebec's National Assembly] were surprised that I would say that and happy I did. Can we leave it at that?

Ron Irwin on forestry:

"It generally has been a cut-and-move philosophy in this country for 150 years. It hasn't worked."

Sure. Given the fact that your department has said that it will abolish the extinguishment policy in negotiations and treaties, when can we expect this and what opposition do you expect within and outside your party?

The word "extinguishment" in a number of treaties has such a derogatory meaning. In each one of them. Look at those number threes, on our side we had to provide so many acres for each family of four or five, the medals, the suit of clothes for the Chief, and the hunting and fishing. Then the extinguishment of huge pieces of land and that's the thing that stays with you.

Several Chiefs have said if there was one item in the treaties that was bizarre, it was that you took our land. So we're talking extinguishment. It has such horrendous connotations that it's just a bad word. So how is it accepted within caucus and the cabinet [all the ministers] is generally well. Because if we define what we mean as we go along, we're not talking about extinguishment.

For example, there are trade-offs if we're moving jurisdiction and education or administration and health or so there are trade-offs. This is done but the extinguishment of broad rights is terrible and I'm staying away from it. Well, it's part of our red book policy and generally supported by the party, the Prime Minister and cabinet. Public, did you mention public? I don't think I'm going to have trouble with the public if we explain what we're doing as we go along. The public wants two things, us not to waste money and a better system than is in place. As long as we're on those two tracks, I think we'll have broad public support and so far I think I do have it. I'm not getting many complaints about what we're doing. There's a minority, but the majority of Canadians want the right thing to be done and they want it to be done honourably. It makes a better Canada in the long run.

One of the things our Elders and trap-

Ron Irwin...

pers have seen is that the opening up of roads into their traplines has caused an influx of non-native fishermen and hunters coming in. They disturb sensitive areas. Would the Department of Indian Affairs be willing to push for some sort of role for the native trapper, harvestor or talleyman assisting in the creation of quotas and seasons and the protection of sensitive areas?

Very much so. The co-management models that we have out there are being looked at by the Sas-katchawen government, the FFN, FFIN and the Tribal Council of the Montagnais and Restigouche. That's a very significant portion of co-management, just what you just said. Everything from wildlife to forest management, not tree mangement. Let's get away from this idea of growing trees for lumber. Forest management, the sacred sites to medicine and so on.

Irwin on extinguishment:
"It's just a bad word."

Not only am I more confortable with that then the present current practice, but I thought that aboriginal people have to be involved in the management of these areas was a plus for the country. Because I don't think we've done too greatly so far. It generally has been a cut-and-move philosophy in this country for 150 years. It hasn't worked. It's important to me as a Canadian that the First Nations are deeply involved in forest management.

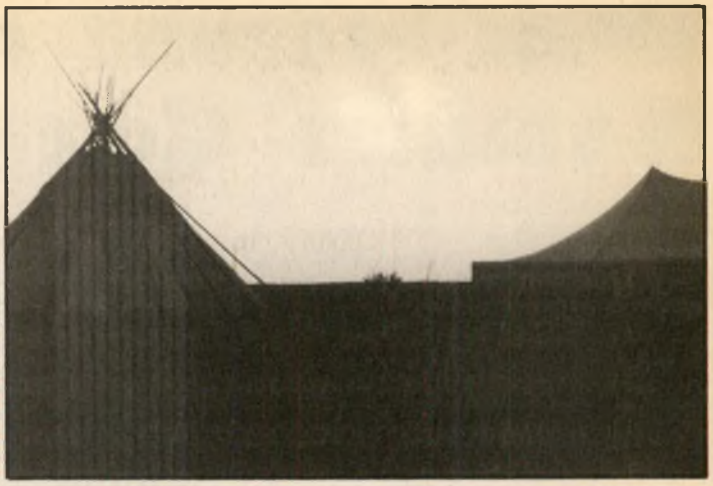

PHOTO BY JAMES BOBBISH

Ron Irwin on numbers

Ron Irwin also spoke about discrepancies in the numbers of registered native peoples in Canada.

Critics have suggested that Indian Affairs is overestimating the number of natives by 25 per cent and that it' wasting money by spending on natives who don't exist. Irwin said the department is trying to improve its statistics on native peoples.

"The bottom line is that we cannot be making payments for non-existent people," Irwin said. "It's something we're working on. I'm sure we'll find a solution."

Irwin finds the 25-per-cent number hard to accept, and feels if it was right, the Auditor-General would have picked up on it.

"Twenty five per cent of the First Nations don't exist... It's a little hard to accept that," Irwin said.

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Grim picture at the Cree-Naskapi Commission

Robert Kanatewat knows the laws governing the Crees better than most. As Commissioner of the Cree-Naskapi Commission, his job is to monitor whether Canada and Quebec have honoured the commitments they made in the Cree-Naskapi Act. He also keeps an eye on the promises made in the James Bay and Northern Quebec Agreement. And things haven't been going too smoothly.

PHOTO BY JAMES BOBBISH

BY ALEX ROSLIN

"Many articles of the James Bay Agreement were to be settled later. Now, after 18 years, they remain unsettled."

The Cree-Naskapi Commission has just released its bi-annual report, and the picture is grim. The report lists a long string of broken government promises, lies and foot-dragging on resolving longstanding disputes.

For Kanatewat, this is nothing new. The commission has been making pretty much the same complaints since it started issuing reports in 1986. "There's nothing new about the whole affair. It's getting repetitious," says Kanatewat. "The government still doesn't want to do anything. They're not trying to correct the situation."

In the report, Kanatewat blasts both Canada and Quebec for neglecting their responsibilities under the James Bay Agreement. "Many articles of the Agreement were to be settled later. Now, after 18 years, they remain unsettled. The failure to settle these issues has caused serious problems for the Cree communities." Not to mention costly legal disputes. The report says the Crees and Naskapi are currently involved in 26 separate court cases related to the James Bay Agreement.

Kanatewat, who is also the president of Air Wemindji and Chisasibi's representative to the board of CreeCo., even has some advice for the Crees. Learn about your rights under the Cree-Naskapi Act, he tells Crees, and put more pressure on Canada and Quebec to live up to their end of the bargain.

The Cree-Naskapi Commission believes it's time for a "comprehensive review" of the Cree-Naskapi Act. It proposes a number of amendments to the act and is trying to facilitate dialogue among Crees and Naskapi through a new booklet that explains the law in simple, non-legal language. The booklet, entitled *A Plain Language Summary of the Cree-Naskapi (of Quebec) Act*, is written in Cree, Naskapi, English and French [*check at your Band Council or call the CRA*].

Last November, the commission held public hearings in Val d'Or into complaints about the implementation of the Cree-Naskapi Act. Here were some of the recommendations.

- One of the most important recommendation comes directly from Judge Rejean Paul, the Chair of the Cree-Naskapi Commission. He says Crees have an "inherent right" to royalties from development projects in their territory. "It is inconceivable, in a period of self-government and with an inherent right to such royalties guaranteed in constitutional texts, that the Crees not receive their just and rightful dues or 'royalties' from the rich natural resources extracted from their territories and exported south," Paul writes.
- Paul also calls on Ottawa to shut down the costly and cumbersome bureaucracy

CONTINUED ON PAGE 34

Classifieds

101-Birthday Greetings

Congratulations to Robin Pachanos and Thomas Wash on the birth of their 1st son Randall on June 27 with love, Isaiah, Doreen and family.

Congratulations to Evelyne Cooper and Jack Happyjack on the birth of their daughter Alanna on July 6th. From Lance and Tyson xoxoxox

On July 6 I would like to congratulate Evelyne Cooper and Jack Happyjack on the birth of their daughter Alanna Danielle, from Lance and Tyson.

101-Birthdays

Happy Birthday to my Daddy Josie Shecapio Blacksmith on Aug. 24. From your daughter Nikita. Hope you have a good one!! Love you.☺

Happy birthday to my brother-in-law, Carl Bosum, who will be turning 24 on July 21. Have a blast! and aunt Kitty Fr: sist.-in-law Darlene

Happy 15th birthday to my friend, Carole Kitchen, in Waswanipi, Quebec. Happy birthday on July 31, from friend always, Maxine Gull, Wemindji

To our beautiful son George Ajouksh Snowboy on his 1st birthday on July 12. Happy birthday and we love you. Love Mom & Dad.

Happy birthday to our little warrior, Johnny Albert Mianscum, on July 24, 1994. We are real proud to see your 1st birthday with you!

To my dancing nephew George Ajouksh Snowboy on his 1st birthday July 12. Happy Birthday & many more to come. Love Sandra Louttit.

Once upon happy birthday far away land there was Sandra Shecapio July 16. Hope you have a grouchy one for love Frances Shecapio & Kitty Mianscum.

To my one and only brother Robert Snowboy Jr. Happy 20th birthday July 9/94 and many more to come. Fr. your sister in Eastmain Jane Gilpin and your nieces & nephews Katrina, Brittany, Ryan and Albertsh Jr.

We wanna wish a happy birthday to my mother Emily Snowboy. Fr. Jane & Murray and your grandkids, Katrina, Brittany, Ryan and Albertsh.

Happy 6th birthday to our daughter Angie on July 6. From mom & dad & Gary Lee. Hope your birthday will be special. We love you.

Happy 1st birthday to my sweet little nieces, Amanda, Charity and her twin sister, Karly Chelsea, on July 30 in Waskaganish. All my love, Rachel.

Happy 1st birthday to our beautiful son George Ajouksh on July 12/94 from Mom & Dad Georgia & Julian. Luv u!

Happy birthday to Robbie Nicholls. From your favourite bro, Will (and also from Donnie, mom and dad).

Happy Birthday to Geronimo Shecapio July 16. For the past year you have given us a wonderfully new perspective of life with for love Mom & Dad.

104-Graduations

To: Tony Gull. Congratulations on your graduation on June 17, 1994. We are proud of you and remember. Hold on to your dreams. Keep up the good work in college. Love, all the gang at home in Wemindji.

Congratulations to Robin Mianscum who graduated in Wemindji in June 94. From Aunt Kitty and girls Hay Ley & Nikita Mianscum. Sorry we're late!

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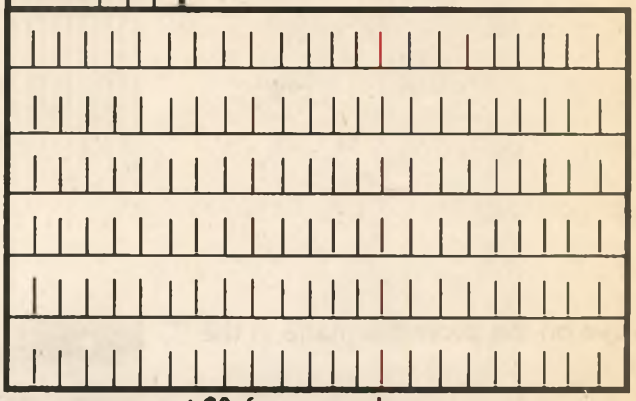

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To our graduate of 94. Friend & nephew Randy Kitchen. Percival High School set a beginning for other goals you are destined to achieve. Fr: Lorrianne & Anthony.

300-Personals

Looking for Melinda of Chisasibi; oh where, oh where, have you been my long lost love? Please contact your most desirable, worthwhile and attractive secret admirer. xoxoxo P.S. It's not Edward!

400-Miscellaneous

Best wishes to Henry Mianscum in your new endeavours. From *The Nation*.

We would like to welcome our new general manager, Patrick Regina—from all the staff of the Kanio-Kashee Lodge in Waskaganish.

To Baddabeinsh Webb: I'm walking now. I think you would be very impressed if you saw me. Please don't bite my fingers when I see you again, that really hurt. I will always love you though. "Macdo"

Happy retirement to one of our favourite people, Kenneth Nicholls. From all the boys and gals at Meechum. Hope you enjoyed the fishing trip. Notice at least you tried. You came back as red as a lobster. How big was that one that got away?

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CREE-NASKAPI COMMISSION...

PHOTO BY WILLIAM NICHOLLS

CONTINUED FROM PAGE 32

that runs programs on behalf of the Crees. The funds should be transferred directly to the Crees, he said. "It is time for the Crees to administer their own programs," says Paul. "I am confident that they are fully competent and that they are in a much better position to make rapid and efficient decisions regarding the well-being and development of their communities."

● The levels of funding for services and the band councils also came in for major criticism. The report describes the government's funding formula as "outdated" and "inadequate," and says the level of funds "does not meet minimum requirements." Funding for the Cree-Naskapi Commission itself is also woefully low.

● Band Councils are concerned about the vagueness of the tax rules in the Cree-Naskapi Act. The Mistissini First Nation reported that Quebec has charged the Band, Band-owned companies and community members for income, capital and provincial sales taxes.

● Determining membership of the Cree communities is another concern. Many Bands would like the Cree-Naskapi Act to be amended to allow the Crees to determine membership themselves, instead of having to outsiders.

● As in past reports, the commission expresses concern about the housing crisis in the Cree and Naskapi communities. "Because insufficient and inadequate housing fosters social and econommic problems, we consider it urgent that all parties convene and deal with the situation."

● Both Canada and Quebec haven't provided adequate funds to the Cree School Board as called for by the James Bay Agreement. "This funding problem is not new," the commission adds. "In past presentations to the Cree-Naskapi Commission, the Cree School Board has stated that it was seriously underfunded by both Canada and Quebec."

● The report also stresses the need for a formal, defined role for Elders in the communities. This is a need that the commission brought up in previous reports to no avail.

● The report also says that when development projects may affect sacred areas, the communities should be consulted. This hasn't happened in the past.

● Hunting and trapping are another area of concern. Because almost all of the hunting and trapping grounds are on Category II and III land, communities can't pass by-laws governing them. That means Bands can't protect hunters' and trappers' interests on those lands.

● The Cree-Naskapi Act does not allow Crees or the Naskapi to reform the justice system so crime can be dealt with in a more native way. The commission says the law should be changed to allow native forms of justice. The report also says funding for Cree and Naskapi police under the Cree-Naskapi Act is "severely inadequate."

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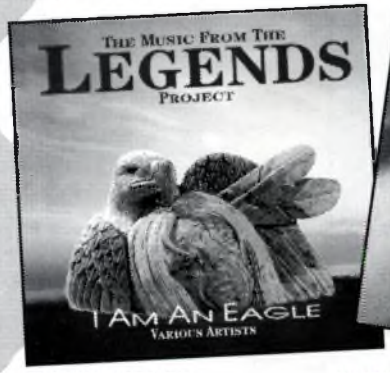

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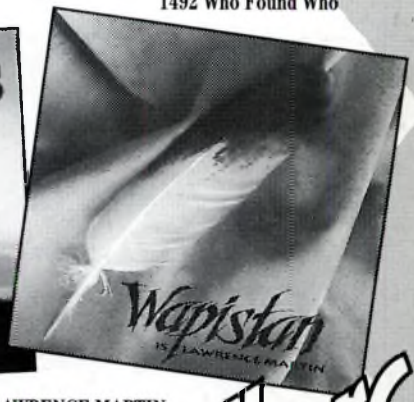

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